

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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Contents.

The Chivalric Spirit	133
Other World Order. By William White, author of the Life of Swedenborg	194
Spirit Teachings. No. XX.	197
Mrs. Jencken's Departure for America	198
Spiritualism at the Chelsea Literary Institution.—Dr. Maurice Davies' Experiences in Spiritualism—Spiritualism and Ministers of Religion—Mr. S. C. Hall on Spiritualism and Christianity—Mr. Algernon Joy on Spiritualism and Christianity—The Rev. J. Robbins on Scientific Spiritualism—What Constitutes Reliable Evidence?	198
A Speculative Lecture on Spiritual Philosophy.—Spiritualism not a Physical Science—Spiritualism and Darwinianism—The Laws of the Soul—Dreams—Clairvoyance—Time and Space	201
Meeting in Marylebone on National Association	202
Correspondence.—A Public Building for Spiritualists—Scientific Materialism—History of Spiritualism in Clerkenwell—Ancient Egyptian Spiritualism	203
Answers to Correspondents	204
Paragraphs.—Mrs. Tappan's Lectures, 196; Sunday Lectures at Holborn, 198; Spiritual Manifestations in Birmingham, 198; Sunday Meetings at Goswell Hall, 198; Sunday Lectures in Brighton, 204; Metropolitan Sunday Lectures, 204; Spiritualism in Germany	204

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Field, rather than to desert King James? Hear Professor Aytoun's words on the subject:—

* * * * *
 "God help us all this day!—
 But speak, how fought the citizens
 Within the furious fray?
 For by the might of Mary
 'Twere something still to tell,
 That no Scottish foot went backwards
 When the Royal Lion fell."

"No one failed him. He is keeping
 Royal state and semblance still;
 Knight and noble lie around him
 Cold on Flodden's fatal hill.
 Of the brave and gallant-hearted
 Whom ye sent with tears upward,
 Not a single man departed
 From our monarch, yesterday.
 Had you seen them, O my masters,
 When the night began to fall,
 And the English spearmen gathered
 Round a grim and ghastly wall,
 As the wolves in winter circle
 Round the leaguer on the heath,
 So the greedy foe glared upward,
 Panting still for blood and death.
 But before them rose a rampart
 Which the boldest dared not scale—
 Every stone, a Scottish body—
 Every step, a corpse in mail.
 And behind it lay our monarch
 Clenching still his shivered sword,
 By his side Montrose and Athol,
 At his feet a Southron lord.
 All so thick they lay together
 When the stars lit up the sky,
 That I knew not who were stricken
 Or who yet remained to die.
 Few there were when Surrey halted
 And his wearied host withdrew,
 None but dying men around me
 When the English trumpet blew.
 Then I stooped and took the banner
 As you see it, from his breast,
 And I closed our hero's eyelids
 And I left him to his rest.
 In the mountains growled the thunder
 As I leapt the woeful wall,
 And the heavy clouds were settling
 Over Flodden, like a pall."

Had any of those persons who habitually "wait to see whether it will be a success" followed King James to Flodden, they would have deserted directly they saw the enemy, and sneaked into Edinburgh by a back gate after dark, then crept up stairs to bed, unless the women folks discovered them, and hanged them to benefit posterity by preventing the perpetuation of the race.

Here is a portrait of another man who thought it an honour to sacrifice himself to what he believed to be a good cause:—

Open wide the vaults of Athol,
 Where the bones of heroes rest!
 Open wide their hallowed portals,
 To receive another guest!
 Last of Scots and last of freemen,
 Last of all that dauntless race,
 Who would rather die, unsullied,
 Than outlive their land's disgrace.
 Oh! thou lion-hearted warrior,
 Reek not of the after time—
 Honour may be deemed dishonour,
 Loyalty be thought a crime.
 Sleep in peace with kindred ashes
 Of the faithful and the true;
 Hands that never failed their country,
 Hearts that never baseness knew.

May those who "wait to see whether it will be a success" before they support anything, be followed to

their graves by those honourable persons who share their spirit, and may a "Day and Martin's Blacking" poet write an epitaph over their remains.

That henceforth, for ever, no person may be found within the ranks of Spiritualism who does not think it equally an honour to fight in the van of a good cause, whether it succeed or fail, all true natures should most sincerely pray.

OTHER WORLD ORDER.

BY WILLIAM WHITE, AUTHOR OF THE LIFE OF SWEDENBORG.

To most people what Swedenborg testifies concerning the future life is matter of contempt or indifference. They will profess to be bound by the Scriptures, but on examination we usually find them bound in a loose and illogical fashion. I happened to overhear a discussion between one who had persuaded himself that all men would be ultimately saved, and another who held that Biblical authority prescribed everlasting damnation, citing in evidence the words, "As the tree falls so it lies." "But," said his adversary, "as a tree falls it usually does not lie. It is carted away, or if it lies it rots, and in course of time is converted, gently and surely, into other organisms. But let us look at your text; for I like to see every text *in situ*, as the geologists say." A concordance was referred to, and the passage found in Ecclesiastes xi. 3 and 4—"If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Whereon it was truly remarked, that whatever the author of Ecclesiastes might mean, his words had no reference to human destiny after death.

The citation of texts, as generally practised, is most delusive. Many popular notions are sustained by shreds of Scripture, which shreds when restored to their proper connection, bear a meaning often widely diverse from that assumed for them in isolation. A wag once asserted that the Bible sanctioned suicide. "Where? where?" was the instant demand. "Matthew xxvii. 5—Judas went and hanged himself." "But that does not sanction suicide." "Yes it does—or at least as much as texts you adduce to recommend what you happen to like, or to condemn what you happen to dislike."

The fact is that it is far from easy to draw any consistent doctrine of the future life from the ante-Christian Scriptures beyond this—that in righteousness or accord with God is everlasting happiness everywhere, and in unrighteousness is everlasting misery everywhere. Whether the Jews had any clear expectation or conception of life after death is much disputed. Bishop Warburton elaborated the amazing paradox that inasmuch as Moses did not resort to Heaven for rewards, nor to Hell for punishments that *therefore* his legation was divine. Strange it certainly is that a people who had lived in Egypt, where immortality and judgment were such familiar ideas, should appear to have been so little affected thereby. Some meet this observation with the remark that because the future life was so familiar, therefore Moses never referred to it, just as we in our books and conversation may never mention the sun, although we know that upon his heat and light we depend for all we are and have. This,

however, we may take for granted, that the fear of endless agony after death did not distress the primitive Israelites. The terrors that darkened the lives of John Bunyan and William Cowper were unknown to David and Isaiah.

In the popular use of the Bible, its varied authorship, and the centuries that divide book from book, are habitually overlooked, and a passage from the Pentateuch, or the Prophets, or the Gospels is treated as uniform metal and entitled to unquestioned currency. It is forgotten, to use the words of Burke,—

“That the Scripture is no one summary of doctrines regularly digested, in which a man could not mistake his way: it is a most venerable, but most multifarious collection of an infinite variety of cosmogony, theology, history, prophecy, psalmody, morality, apologue, allegory, legislature, ethics—carried through different books, by different authors at different ages, for different ends and purposes.”

And in consulting the Scriptures on the question of human immortality, we must keep these facts in mind. Consider for a moment that the last page of the Old Testament is separated from the first page of the New by at least four or five hundred years. We all feel when we pass from Moses, or David or Ezekiel to the Evangelists or Epistles that we breathe another air and have entered another country. It may be questioned whether the subjects of Solomon were ignorant or indifferent as to life after death, but there is no question that the community in which Jesus Christ appeared were neither ignorant nor indifferent. What was the faith of that generation may be measured by the dissent of the Sadducees, who in contravention to prevalent opinion maintained that there was neither Heaven nor Hell, angel or spirit, that the soul was mortal, and that there was no resurrection of the body from the dead.

And, by the way, it is to be noted, that we do not read that our Lord ever assailed these “infidels,” whom many of His nominal followers would consign to perdition with unhesitating confidence.

Here I come to a point which I would with some emphasis enforce, which is this, that to our Saviour we owe little original information concerning the future life. Whilst on the one hand, He did not attack the Sadducees, on the other He was content to accept the popular eschatology with corrections as opportunity offered. For instance, He met the enquiry as to whose wife a woman should be in the resurrection, who had been married seven times, with the answer, that in the other world they “neither marry, nor are given in marriage, but are as the angels which are in heaven;” at the same time intimating that in their notion of a future resurrection they did “greatly err,” for were not Abraham, Isaac, and Jacob alive in the spiritual kingdom? Our Saviour’s work was less the communication of natural or supernatural intelligence than the inspiration of new motives for conduct of a profounder desire for righteousness, of a more thorough establishment of the kingdom of heaven in the heart. Hence to a contentious Sadducee the words might have been addressed, “Wrangle not concerning life after death. Comply with the Divine commandments, and leave the future to answer for itself out of a well-spent present.” The passion of Jesus Christ, for Himself and for others, was obedience, was conformity or unity with God. “My meat,” He said, “is to do the will of Him that sent me, and to finish His work.” He had no deeper secret than this, “Know God’s will and do

it,” and with this enthusiasm for righteousness his true followers have their unique distinction.

But what is righteousness? As I have said, it is conformity to God, or, in profounder phrase, it is God manifest in man—God whom Christ revealed as Love, as the Father, averring, “By this shall all men know that ye are my disciples if ye love one another;” a declaration qualified by His other, “If ye love them which love you, what thank have ye? for sinners also love those that love them. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest, for He is kind to the unthankful and the evil,” thus ever placing the reason for conduct in the character of God. “Be ye perfect even as your Father in Heaven is perfect.”

The excuse for these remarks consists in the wish to define our Lord’s main purpose that we may with the more freedom discuss matters that are subsidiary thereto. We have to remember that Jesus Christ wrote no book—that we have no word of His recorded by Himself. We have His biography in four versions, and whilst they vary, and necessarily so, in innumerable details, the broad lines of His life and doctrine stand forth in clear relief. It is when we attend to minutiae that inconsistencies and obscurities appear, and when we are compelled to conclude that the reporter has marred his work either by his inefficiency or his prepossessions, or that the record has been tampered with or has suffered from the common accidents of transcription. Such misapprehensions, errata and lacunæ do not affect people of culture and liberal temper; they take them as matter-of-course; and people of simple common-sense have an instinct for passing over such difficulties as though they were not; but there is no doubt that some of the imperfect, accidental, or questionable sayings ascribed to Christ, as for example that of blasphemy against the Holy Ghost, have begotten much anxiety and misery in tender and timorous souls.

The *Age of Reason* is, I suppose, rarely read in these days, scepticism having taken milder forms; but Paine was a man of vigorous intellect, and though often superficially and grossly wrong, any one who is able to disregard form for substance may see that he meant right. “Thou dost not know it, but thou art a Christian nevertheless,” said a strong-minded Quakeress to him one day; “for thy strife is for the poor and the oppressed, and whoever so strives is Christ’s friend, admit it or not.” Years ago in reading the *Age of Reason* I remember being much impressed with a contrast drawn by Paine between two passages in the New Testament. In Mark xvi. 15 and 16, our Lord is represented as taking leave of His disciples with the injunction, “Go ye into the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned.”

Whereon remarks Paine, “This is making salvation, or, in other words, the happiness of man after this life to depend entirely on believing, or on what Christians call faith. But the 25th chapter of the Gospel according to Matthew makes Jesus Christ to preach a direct contrary doctrine to the Gospel according to Mark; for it makes salvation, or the future happiness of man, to depend entirely on *good works*; and those good works are not works done to God, for He needs them not, but good works done to man.”

The passage referred to in Matthew is the account there given of the day of judgment, where the world is represented as divided into two parts, the righteous and the unrighteous, metaphorically called the sheep and the goats. To the one part called the righteous, or the sheep, the King says—

“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

“Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee?”

“And the King shall answer and say unto them, *Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*”

Paine's comments are in his slashing style. “Here,” he writes, “is nothing about believing in Christ—nothing about that phantom of the imagination called faith. The works here spoken of are works of humanity and benevolence, or, in other words, an endeavour to make God's creation happy. Here is nothing about preaching and making long prayers, as if God must be dictated to by man; nor about building churches and meeting-houses, nor hiring priests to preach and pray in them. Here is nothing about predestination, that lust which some men have of damning one another. Here is nothing about baptism, whether by sprinkling or plunging; nor about any of those ceremonies for which the Christian Church has been fighting, persecuting and burning each other ever since the Christian Church began.

“If it be asked, why do not priests preach the doctrine contained in this chapter? the answer is easy. They are not fond of practising it themselves. It does not answer for their trade. They had rather get than give. Charity with them begins and ends at home.

“Had it been said, *Come, ye blessed: ye have been liberal in paying the preachers of the Word, ye have contributed largely towards building churches and meeting-houses*, there is not a hired priest in Christendom but would have thundered it continually in the ears of his congregation. But as it is altogether on good works done to men, the priests pass it over in silence, and they will abuse me for bringing it into notice.”

I am not concerned to maintain these words of Paine, nor to attack them: it was the custom of the free lances of his time to deal with the clergy as a tribe apart, instead of a portion of the people with a common possession in wisdom and perversity. But Paine's instinct was not at fault in detecting and exposing the incongruity between Matthew and Mark. It is easy, I am aware, to put such a sense upon the declaration, “He that believeth and is baptised shall be saved; but he that believeth not shall be damned,” as will take the offence out of it. If it is asked what is intended by believing and being baptised in a deep spiritual signification, an answer may be given that will cover all the unconscious virtues of the sheep in Matthew; but plain folk like plain words, and are apt to resent recondite interpretations as a sort of dangerous, if not

despicable, Jesuitry. The true explanation of the incongruity is to be found, I apprehend, in the fact that the passage from Mark is not authentic—is, in short, a forgery. By Eusebius and Jerome it is expressly stated that in nearly all the trustworthy copies of their time the Gospel of Mark ended with what is now the 8th verse of the 16th chapter; and in confirmation of their testimony we know that in the two oldest manuscripts in existence, the Sinaitic and the Vatican, verses 9 to 20 are absent.

Nor is this digression irrelevant, for we have to note, and note carefully, that the tremendous doctrine of everlasting punishments is based almost wholly on certain sayings of our Lord Jesus Christ, and when invited, nay driven, to assent to its truth we are bound to scrutinise very carefully the media whereby these sayings have been conveyed to us. And the orthodox and learned Tisehendorf informs us, “I have no doubt that very shortly after the books of the New Testament were written, and before they were protected by the authority of the Church, many arbitrary alterations and additions were made in them.” We have therefore perfect justification, if need be, to meet a dogmatist with the demand for evidence that our Lord really said what he avers. He said, and to prove its congruity with sayings that we are ready to admit as authentic.

Of this I am confident, that nothing so paralyses the proper influence of the Scriptures as the abject spirit in which it is supposed they should be read. As I heard a lady once say, “I never enjoyed the Bible until I found courage to read it like any other book, and then I found out for myself that it was the best of books.” It is liberty that is wanted—liberty to question and criticise. Ordinarily a matter is considered settled if apt citations from Holy Writ can be adduced, and a man is reckoned faithful, and regards himself as an Abdiel, if he can proclaim “Thus and thus, saith the Word of God, thus I believe, and I am not to be moved,” when, in truth, such a position is the very acme of unreasonableness. And perhaps the chief mischief is that the world in general takes such conduct as justified by the Bible, and passes an inward and unconscious condemnation on the Bible for its assumption, when, in fact, the Bible no more claims infallibility for itself than for the Pope, or the Archbishop of Canterbury, or Brigham Young. How thick a hedge of prejudice has been thus set round the Scriptures is illustrated by an anecdote of a French journalist, a life-long Voltairean. “Let me tell you,” he exclaimed, with much fervour, to a friend, “I have been looking into the New Testament for the first time, and I can assure you it is not a bad book!” And, having referred to the *Age of Reason*, let me say that the great mass of its objections and sarcasms would have been answered or blunted with the simple remark, “Admitted; and what then?” Paine had his power for mischief in the position of his antagonists, that every assertion in the Bible was exact matter of fact or impeachable wisdom. If men of science, of letters, and common-sense could only be persuaded to read the Scriptures with the same freedom with which they read Homer and Plato, what might they not learn, and by how much might they be profited!

* MRS. TAPPAN'S LECTURES.—We are informed that arrangements are being made, as originally contemplated, to have free seats at Mrs. Tappan's Sunday meetings at the Cavendish Rooms, but that a small charge will be made next Sunday. The heavy expenses caused the managers to announce a charge.

SPIRIT TEACHINGS.*

NO. XX.

After an interval of two days I resumed my objections. During that time I had carefully read over and over again all that has been printed here, and much that is too personal for publication. I had estimated the experience of a year, during which I could discover no departure from strict truth. And I came clearly to the conclusion that the Power which was in action was—(1) External to myself; (2) Truthful and consistent in its statements; (3) Pure and elevated in the religious teaching which it conveyed. This seemed clear to me: and I turned to consider the question of identity, and the claims put forward. As to other matters, I felt that they might wait. The points which had settled themselves in my mind raised a strong presumption that the truthful intelligence of the past was truthful still. But then came the doubt as to how far all might be the work of "Satan transformed into an angel of light," labouring for the subversion of the faith. My exact objection was put thus:—

"Does not your teaching tend to what men call Deism, Monotheism, or (wrongly, I know) even to Atheism? Does it not degrade God to the level of a Force, and tend to breed in man a doubt as to the absolute truth of anything? God, one begins to think, is only a name for the influence which permeates the universe, pictured differently by different peoples in different ages. The revelation of Him comes ab intra, imagined in the mind, not revealed to it. Christianity is one of many forms of faith, all more or less mistaken. Man gropes on more or less blindly, evolving for himself, from time to time, ideas more or less erroneous. Since God exists only in the conceptions, each man has his God peculiar to himself. Absolute truth out of mathematics does not exist. And so man, at his best, becomes a solitary unit, alone with his own spirit, replying to its questionings, evolving views which satisfy for a moment, only to be succeeded by others, which in their turn give way to newer ideas; unless, indeed, intellect becomes fossilised, and the old views are permanent because they have ceased to live.

"The colourless idea is to supplant a Gospel which bears the Divine imprimatur: whose precepts are precise, whose morality is as elevated as most men can grasp, and which is enforced by a system of definite reward and punishment such as experience has always found necessary in dealing with men. This Gospel, so backed, has not been, as you say, successful in raising men to a very high pitch of moral perfection. How, then, am I to expect that a philosophy such as yours, which has a shadow of good, indeed, but a shadow only, dim, vague, and impalpable, which is destructive of the past, without the power to construct for the future; how can I believe that this can hold in hand rebellious minds which have chafed under a religion so precise in its

moral dicta, so forcible in its appeals to human interests, so commended by its Divine origin and by the halo shed around it from the saintliest life ever held up for human imitation? It seems to me most unlikely.

"I do not now repeat what I have said about the hazy source from which this teaching comes: nor do I insist upon the dangers which I foresee from its general adoption. That danger is too remote to need enlarging on. At the same time it is an important factor in the argument, that your teaching would, as it seems to me, relax many of the wholesome bonds which have been valuable morally, socially, and religiously to mankind. And were that which we know as Spiritualism to flood the community, I sadly fear that it would leave men enthusiasts and fanatics; and that the world, so far from having gained ground, would have relapsed into the blindest superstition, and the shallowest credulity. I may be utterly wrong; but so it strikes me. I cannot see that your teaching is any substitute for what men have believed. Even if it be what it pretends to be, surely man is no more fit to be governed according to such notions than he is to live on angels' food. Even in its highest form it is of doubtful practical utility, while, in many of its more vulgar shapes, it seems simply pernicious and demoralising."

In the name of the Supreme, we greet you. It is not in our power to help you now. What we say seems to you other than it is. The upheaval which has so disturbed your mind, has left it in a condition little fit to weigh niceties. For that you must bide your time as patiently as may be, meantime the training is valuable to you. You will know the why as you knew it not before; and impulse and enthusiasm will yield to experimental knowledge and calm conviction. The venerable belief which has been assented to rather than accepted, will pale before the knowledge of truth which is born of investigation and logical analysis. What we have said merits the deepest study. We would have you take every opportunity of reading over consecutively what has been written; and of thinking deeply on the whole tenor of our intercourse with you. We claim to be judged by our whole communion with you, by words and deeds alike; by the moral effect of our teaching, no less than by its relation to previous creeds; by the spiritual atmosphere which we bring with us, no less than by the imperfect utterances in which logical subtlety may readily find a flaw.

For the present it is enough that we solemnly reiterate our claim to be the bearers of a Divine message. The words we speak are the words of God. You know it; and no additional argument can add any weight to our claim on this head. You are no more the sport of evil, than you are deluded by phantasies of a diseased brain. Evil does not tell of God, as we tell. Nor can any brain tell you what we have told, and give you evidence such as we have given. When you are more calm you will see this. Were you in other state now, we should have somewhat to say concerning the sin of curiously seeking out indication of evil which may be fostered on that which is holy and divine, even as when the holy Jesus walked your earth 'mid its corruptions and its curses, the devils whom He ejected turned on Him through the mouths of the orthodox religionists, and charged Him with association with Beelzebub. We do not care to answer such objections. They bear on their face their own sufficient refutation. When you have had time to think calmly, we will make such answer to your objections as may be requisite. For the present it

* In *The Spiritualist* of August 15th, 1873, an account was printed of some remarkable seances held at the house of Mr. Stanhope T. Spear, M.D., Douglas-house, Alexandra-road, St. John's-wood, through the mediumship of a gentleman in private life who does not wish his name to be published. It will be remembered that most of the spirits gave their names and proved their identity; also that the extracts they gave from their writings were found, after laborious search in the British Museum Library and elsewhere, to be true. Hence there is evidence that spirits can give teachings through this medium free, to a large extent, at all events, from colour from his own thoughts; consequently the "spirit teachings" printed above obtained through his mediumship, may be assumed to be to a considerable extent reliable. It is proper to state that these communications are selected in chronological order from a mass which has been given continuously for the past six months. Many of the originals are of such a personal nature that they are necessarily omitted, otherwise no change is made. The communicating spirits are many; each gives his name and details of his earth-life very fully. These facts, in all cases unknown to the medium previously, have been invariably found to be correct in every particular. The hand-writing peculiar to the communicating intelligence is always preserved and the individuality remains throughout the same.—Ed.

is better that you give yourself to meditation and prayer. Pray, friend, with zeal and earnestness, that you may be guided into all truth.

That prayer at least you cannot refuse to put up, even though it be dictated by the very Tempter. Pray, in company with us, for enlightenment and patience; for power to see, and for grace to follow the truth. Pray that you may be released from the fetters of dogmatism which would bind your aspiring soul; and that being released you may be guided in your upward progress, lest you soar and fall. Pray that the influence of others may be separated from your own soul's wants; that you may have grace to choose the right, and to leave others to select what they find suitable for them. Pray that you may realise clearly the responsibility of choice or rejection, and that you may be saved, on the one hand, from obstinate prejudice, and on the other, from hasty acceptance. And, above all, pray for honesty, sincerity, and humility, that you may not mar God's work by pride, by obstinacy, or by unworthiness.

And our prayers shall join with yours to draw down an answering message of love and consolation from those who watch on high, in anxious expectation of the spread of Divine Truth.

+ I. S. D.

MRS. B. S. NAYLER, late of Milford, Pembrokeshire, a devoted Spiritualist, much respected by all who knew her, passed from earth-life ten weeks ago, at Stawell, Australia.

SUNDAY LECTURES AT HOLBORN.—Last Sunday evening there was a gathering of Spiritualists at Doughty Hall, Bedford-row, at which between ninety and ninety-five persons were present. Mr. Burns presided, and delivered an interesting discourse, taking for his text the words, "And I saw a new heaven and a new earth coming down from God, for the old heaven and the old earth had passed away, and in the city of this new land there was no sun, moon, nor temple, but God was the light." At the close he asked the listeners to form an association to carry on the meetings. Mr. Alsop engaged in prayer.

SPIRITUAL MANIFESTATIONS IN BIRMINGHAM.—A correspondent sends an account of a *seance* held at the Rooms of the Birmingham Spiritual Institution, Suffolk-street, Birmingham, on the 3rd of this month. Twenty-three gentlemen sat in two concentric rings, holding each other's hands and the hands of the medium all through the *seance*, which was a dark one. Under these conditions the spirits brought grapes covered with bloom, and flowers fresh with dew, and placed them on the table. Solid objects were carried about, and some of them knocked against the ceiling, and several of the sitters were grasped by spirit hands. The lady is a medium who kindly sits without making any charge, and she and her husband are active supporters of Spiritualism in Birmingham, in which town public *seances* are held on Wednesday and Thursday evenings, at eight o'clock.

SUNDAY MEETINGS AT GOSWELL HALL.—Last Sunday evening at the Goswell Hall, Goswell-street, Mrs. Bullock delivered a trance discourse on "The Essence of the Spirit of God," a subject which had been selected by Mr. Haxby, who presided on the occasion. Mr. Haxby, in his opening remarks said,—"The air is filled with blessings; the essence of the spirit of God is moving in every form of beauty and order. The soul of man can find no rest but in Him who giveth rest and spiritual food to the weary. Arise, therefore, for this world is not your resting-place, and the saints of God will love you, the angels will guard you. Borne on the wings of time to everlasting wisdom and truth, we shall learn for ever and ever in the midst of the wise and the true, the holiest mysteries of the one true God of infinite love. Let us then praise Him for His mercy and His love, hear Him for His power, trust Him for His wisdom, believe Him for His faithfulness, adore Him for His majesty and His holiness, and thank Him for His sustaining hand—His goodness and His loving-kindness to the children of men." Mrs. Bullock then delivered a trance address of upwards of an hour's duration, and the service closed with a hymn at a late hour.

MRS. JENCKEN'S DEPARTURE FOR AMERICA.

A LETTER from Mr. H. D. Jencken, dated October 17th, informs us that Mrs. Jencken (Kate Fox)—the medium through whom the manifestations of modern Spiritualism first began in America—left England a few days ago in the S.S. *Helvetia* for New York. He parted from Mrs. Jencken off Dover, at the risk of a drenching, in the pilot boat. Before he left the ship some kindly messages were spelt out to him, by raps upon the deck house, erected for the protection of the helmsmen at the wheel, somewhat to the annoyance of the men, as they could not make out what it meant. Mrs. Jencken takes with her the medial child, through whom the celebrated writing and other messages have been obtained.

During Mr. Jencken's recent visit to Geneva, Mrs. Jencken was the guest of Lady Rayleigh, and some interesting manifestations took place during her stay.

SPIRITUALISM AT THE CHELSEA LITERARY INSTITUTION.

LAST Friday night the Rev. C. Maurice Davies, D.D., author of the *Unorthodox London* letters in the *Daily Telegraph*, lectured on "Modern Spiritualism, its *Pros* and *Cons*, a Narrative of Experience," before the Chelsea Literary and Scientific Institution, at the Vestry Hall, King's-road, Chelsea, London. The Rev. J. Robbins, D.D., Vicar of St. Peter's, Kensington-park, presided. There was a large and intelligent body of listeners, among whom were Mrs. Maktougall Gregory, Mrs. De Morgan, Mr. W. De Morgan, Mr. Algernon Joy, Mr. S. C. Hall, Mrs. Wood, Miss Wood, Mr. Hocker, Mr. R. Pomeroy Tredwen, and Mr. Venman.

DR. MAURICE DAVIES' EXPERIENCES IN SPIRITUALISM.

The President said that he was totally unprejudiced on the subject, that he did not attend in his clerical capacity, but merely as chairman for the purpose of keeping order.

Dr. Davies said that it required considerable pluck to speak on so tabooed a subject, although to taboo a subject without enquiry was more than half to endorse its truth; whether truth or Spiritualism gained by such tabooing he considered to be open to very serious question. Years ago he resolved that neither Bogy nor Mrs. Grundy should frighten him from investigating it. He did not in the least expect that they would believe what he would tell them that evening, but he did not blame them, because if others had told him the same things years ago, he could not have believed them himself; before he finished he expected that some present would believe him to be a harmless lunatic, whilst others would conclude that the whole subject was unorthodox and wrong. Spiritualism was certainly either the greatest truth or the biggest swindle ever palmed off on humanity; it might be regarded from a scientific, a theological, or a social point of view, and from the latter point he intended to deal with it that night. In 1857 he was in Paris while Mr. Home was at the Tuileries; he heard what was taking place at the *seances*, and in his wisdom knew that the manifestations must be false; his own brother, however, tried to reason him out of this opinion, by telling him what he had seen at the *seances* with Mr. Home, at the house of Mr. Rymers, at Ealing; his brother was not gullible and anything but spiritual, so this testimony rather startled him. The two of them and his wife then sat down to try to get manifestations; the table tilted, and said that his wife was a medium; it answered questions correctly, which he wrote down, when the sitters at the table did not see or know what he had written. One message was, "We the spirits of the departed are thus permitted to appear before men." He then wrote "What is the use of Spiritualism?" and the reply was, "It may make men believe in God." The effect of this first *seance* was that he collapsed and struck his flag at once as to the importance of the matter; he never was so thoroughly knocked over as he was on that occasion. Afterwards he often obtained communications through the mediumship of his wife, who had the greatest repugnance to the spiritual theory, and ascribed the facts to unconscious cerebration or unconscious muscular

action. They sat occasionally more for amusement than anything else, but he saw that Spiritualism was doing some good; it staggered men who believed in nothing, and the great doubts which prevail among young men as to the reality of a spirit world he had seen shaken to their very foundation by the phenomena. In the autumn of 1865 his attention was more seriously drawn to the subject by the death of his little boy; a message was given in writing through his mother's hand purporting to come from him, and, unseen by Mrs. Davies, he (Dr. Davies) wrote persistently "Write your name." Suddenly a message was broken off in the middle, and the name was written through his wife's hand. At that moment he was a Spiritualist, but afterwards a reaction set in, for he had never since received but a single communication purporting to come from that child. About this time he placed himself in the hands of Mr. Benjamin Coleman and Mr. S. C. Hall. At the house of the latter he saw chairs and tables move about in the presence of Mr. Home, at all parts of the room, and without being touched by anybody; he also saw Mr. Home floating in the air in Mr. Hall's drawing room for five minutes, and he felt him all over while he was floating; he was thus sure that no wires, strings, or supports of any kind, were attached to his body. Having thus committed himself as a lunatic with the disbelievers in Spiritualism among his listeners, he would proceed to set himself wrong also with the other part of the audience: although he had seen all this, he for the next few years doubted the spiritual origin of the phenomena, because he could get no satisfactory evidence of spirit identity; still, he felt at the present time that the spiritual theory deserved the most serious attention, since it was the only one which covered the whole of the facts. In 1866 he went to one of Mrs. Mary Marshall's professional *seances*; she had never seen him before, he was an utter stranger to her, and she did not know his name; there he saw a table floating in the air, and his child's name was spelt out by raps. He then somewhat stretched his conscience by joining the Dialectical Society, composed of men who believed in nothing save the conclusions of logical arguments; they formed committees for the investigation of Spiritualism, and one impracticable old gentleman whom nobody else would have, he took on his own committee, and regretted it ever afterwards, for he at the first *seance* brought a charge against his (Dr. Davies') wife of playing tricks, and against himself as acting the part of showman. (Laughter.) This resulted in the breaking up of the committee; in short, introducing Spiritualism to such people was like shaking a red rag before a bull. He then spoke of the report of the Dialectical Committee, and of the testimony of Messrs. Wallace, Crookes, and Varley. He told how he went to Miss Cook's *seances*, and saw materialised faces in the light, he had also seen the same through the mediumship of Miss Showers; because of the respectability of the mediums he dared not suspect trickery, neither had he discovered evidence of any, but he had not seen the medium and the materialised spirit at the same time, although other witnesses testified that they had done so, neither had he ever seen the materialised face of any departed friend of his own. Spiritualists were beginning to organise, and he was a member of the Council of the National Association. The Association did not declare itself for or against any theological principles; for his own part he cared little for form or creed, and judged opinions chiefly by their fruits. (Loud applause.) He was content to stand by the saying, "By their fruits ye shall know them." The very noblest act ever done to him in his life, was by a Spiritualist, who acted on the principle, "Let not thy right hand see what thy left hand doeth." (Applause.) He then read extracts from the National Association prospectus, including the late theological clause. Spiritualists, he said, were the reverse of exclusive, they had no propaganda, and a man who accepted their facts, did not necessarily accept any theological or other conclusions. Those who intended to investigate the subject, should keep their eyes open and their heads cool. (Applause.)

Mr. Child—Is it possible for a spirit face to be produced without the medium being in the room or cupboard where it is seen?*

Dr. Davies—I have not seen anything of the kind.

Mr. Hickey—How were your earlier messages given? By involuntary writing on the part of your wife?

Dr. Davies—At first by tiltings of the table, afterwards by writing.

SPIRITUALISM AND MINISTERS OF RELIGION.

Mr. E. Parkinson Ashton said that it would have been instructive to the audience if Dr. Davies, as a clergyman of the Church of England, had spoken a little upon the theological aspects of Spiritualism, especially as Spiritualism met with so much opposition from that section of the theological world called Christian, and he believed that this opposition was mainly caused by ministers of religion withholding their opinion on the subject. Probably many of them were afraid to speak about Spiritualism, lest it should offend their congregations, and cause them to be tabooed as heretics. He thought that it was greatly to the credit of Dr. Davies that he was not afraid to deal with the subject (Applause), even in his own pulpit. If Dr. Davies had told them whether he believed the general bearings of Spiritualism to be for or against the teachings of the Scriptures, it would have been of much interest.

Dr. Davies stated that no argument could be brought against the phenomena of Spiritualism which did not equally tend to overthrow the miracles recorded in the Bible, including those of the New Testament. It was hard to tell men that they must believe in the Bible miracles, but must not look at or test those occurring under their own eyes. The messages given to him through the mediumship of his wife, told him that spirits returned to earth "to make men believe in God."

Dr. Nethercliffe, sen., said that Dr. Davies had done his duty thoroughly to everybody, in the way in which he had laid Spiritualism before that Institution.

MR. S. C. HALL ON SPIRITUALISM AND CHRISTIANITY.

Dr. Nethercliffe, jun., said that he had been an impartial enquirer into Spiritualism, and he wished to ask Dr. Davies whether avowed Spiritualists had, generally speaking, a modified belief in the Bible? His own experience led him to think that it did modify their former belief in Holy Writ.

Mr. S. C. Hall, F.S.A.—No, no, my friends! Allow me to make a few remarks in moving a vote of thanks to Dr. Davies for his lecture. I avow myself a Spiritualist without the smallest hesitation, and claim from you some credit for my testimony if you think that I am not easy of delusion, that I have some intelligence, much experience, and the use of all my senses. I have concluded that Spiritualism is a certain truth. I cannot make a long address, and my experience, as compared with that of Dr. Davies, is as Mont Blanc to Richmond Hill—his experience is mere child's play. I am very thankful to see a clergyman of the Established Church in the chair to-night, and a clergyman of the Established Church delivering a lecture on Spiritualism; not long ago they would no more have dared to do so than they would have dared to walk naked through the streets. (Laughter.) But the evidence has been accumulating. Men infinitely their superiors in scientific attainments have been satisfied, and there is amply sufficient to satisfy all men who will make careful enquiry after truth. Every unpopular truth is opposed at first. I recollect when it was argued that it was folly to try to light the streets with gas, and Sir Walter Scott spoke to that effect at a public meeting. It is not so very many years since a speaker at a public meeting in Liverpool, made remarks setting forth the absurdity of supposing that a steamship could ever cross the Atlantic. Spiritualism is true, and if it is of God it must go on; if it is a falsity from beginning to end, it must fall to the ground. (Applause.) I do not think that Dr. Davies has to-night taken the line of argument which I should have taken, and which he ought, as a clergyman, to have taken. If he believes in the miracles of old, he ought to have told you so, and that therefore he believes in the miracles of to-day. He has read the passage from the society of Spiritualists which expresses sympathy with the teachings of Jesus Christ; I say that as a clergyman he has no right to belong to a society which patronises and merely tolerates Christianity. Now, my friends, let me tell you what Spiritualism has done for me. A few years ago, before I knew Spiritualism, I was a Christian in name, but in name only, because it was a respectable and proper thing to be so. I did not believe in the miracles; I no more believed in them than I did in the miracles of Spiritualism; I now believe in the one because I have seen the other. Do not imagine that Spiritualism is antagonistic to the Bible; it is leading us into Christianity by another road than that which we have been accustomed to follow, and who shall blame the Creator because He leads a man by one path rather than by another? I never saw a more respectable assembly, or one I should so much desire to address, as the one which I see before me to-night; you have been kind and just to all the speakers. My friends, I now never go to my

* A few weeks ago an article by Mr. Robert Dale Owen was published in *The Spiritualist*, narrating how he had frequently seen the manifestation obtained under these conditions. Dr. Slade, an American medium, regularly obtains materialised faces while sitting among the spectators.—ED.

bed at night without reading a chapter from the New Testament, or close my eyes in sleep without prayer; once I read the Bible because it was the right thing, and a respectable thing, for me to do as the head of a family, but the entire faith which I now feel in every passage of it came to me entirely through Spiritualism. Spiritualism is spreading over the whole earth in a marvellous manner; it has already more than twenty millions of followers, and I venture to say that out of the thirty millions in Great Britain, one million are Spiritualists; it is increasing daily. It is the business of these clergymen to give attention to it; they cannot stop it, but they may guide it; they should not permit wild visionaries and evil-minded men to take them away from it. I have never met with a single individual who has become less a Christian through Spiritualism; there are, it is true, men who are not Christians amongst Spiritualists, but they never were Christians and never would have been; they never believed in anything spiritual till this subject drew their attention. Spiritualism is a great, grand truth, sent by God to do much, but especially to stop the spread of materialism, and to prove to those who will not believe in any hereafter, that there is another life. Aye! proofs by thousands I could give you that our friends "gone before" are about us still. I know that you may tell me about a low class of Spiritualists and of spirits; there are evil spirits constantly communicating—low, debased, depraved spirits, just as there are in life. I could spend evenings with the lowest demireps in the lowest part of the metropolis, but God allows me to choose good and high society. In Spiritualism it is just the same; through low class mediums I may converse with low class spirits; but through the higher, the holier, and the more Christian mediums, holy spirits can communicate with me. It is a delicious feeling to know that one you loved on earth is near you, and can communicate under certain conditions. I am an old man, but many of you who are younger will live to see Spiritualism the handmaid of Christianity, to see it a strong power from God, a comforter in every trouble, a consoler in misfortune, the greatest blessing next to belief in Christ which God has given to man. The time has now expired; and I move this vote of thanks in the hope that a time may come when in this room, or in some other, Dr. Davies will lead us from Spiritualism to the Bible, and tell us how practical Christianity is strengthened and confirmed by Spiritualism. I think this to be a great and happy duty on his part, for he has left me not quite certain whether he believes in Spiritualism, and not quite certain whether he believes in the Bible at all.

MR. ALGERNON JOY ON SPIRITUALISM AND CHRISTIANITY.

Mr. Algernon Joy said that he was an unqualified Spiritualist, and had been so for nine years; he examined the matter for four years before he became convinced. He was one of the secretaries to the British National Association of Spiritualists, and the clause in the principles and purposes of that Association to which Mr. S. C. Hall objected was put in originally to please the more orthodox Christians on the Council, and at the request of such of them as attended its meetings. It was afterwards objected to by other orthodox Christians, the result being that it was struck out by a majority which bore the proportion of eight to one, when the votes of all the members of the Association were taken on the point. As to the influence of Spiritualism upon orthodoxy, it produced different effects upon different individuals; it had turned many unbelievers into Christians more or less orthodox; it had also so destroyed the orthodoxy of many Christians (Applause) that they were no longer recognised by members of the church they had left, as Christians at all, at least four out of five of their former friends would so condemn them. There were also Spiritualists among the Chinese, Hindoos, and other non-Christian nations, but he had never heard of Spiritualism converting any one of these to Christianity, though it sometimes taught them to believe more than they did before in their own religious books. Such, at least, was his own experience.

THE REV. J. ROBBINS ON SCIENTIFIC SPIRITUALISM.

The Chairman said that it had been a great pleasure to him to preside over such an intelligent and orderly meeting; once before he had been to a Spiritualistic meeting among people who were considered the upper class of society, but that meeting presented a marked contrast to the present one. He had to thank Mr. Hall for his remarks, but thought that he had no right to try to place Dr. Davies on the horns of a dilemma, or to raise the question whether he was a disbeliever in the Bible. Mr. Hall appeared to think it to be an act of great courage on the part of Dr. Davies and himself, as clergy-

men, in being present as they were that evening; he did not feel that it required any particular courage, and ten years ago if a similar invitation had been made to him to preside over a similar meeting he should have accepted it at once. He thought that Spiritualism had nothing to do with Christianity, but that, like all science, it was simply extra-Christian; all ministers ought to favour scientific research, and in doing so thought they could hardly go wrong, when they found themselves in such distinguished company as that of the late Professor De Morgan, and other men of science like him. He was sorry that anything like a theological argument had been introduced into the question; but, on the other hand, he was glad to see the public taking so much interest in spiritual matters. In the darkness of the Middle Ages men opposed all the young sciences as anti-Christian, so chemistry degenerated into alchemy, and astronomy into astrology, whereby the progress of genuine knowledge was nearly stopped; but when the prejudices were removed, the world was rewarded by the long series of magnificent discoveries connected with chemistry and astronomy. (Applause.) Although he was a clergyman he did not intend to endorse or to refute anything which had been said that evening of a theological nature; he was not there in his clerical capacity, but came simply as chairman, to keep order; it was true he had not left off his white tie; but had he done so it might have been supposed that he was ashamed of his order. He had no right, as a chairman, to push forward his theological opinions; in like manner Bishop Colenso, as a bishop, had no right to write his book. It was not on record that people believed in Christ because of the miracles he wrought; indeed, Christianity was rather the kingdom of God in the heart of man, and the chief use of miracles appeared to be to break down materialism. He had never seen any of the phenomena of Spiritualism, and should be very thankful if anybody would show them to him; he did not think that the facts of Spiritualism were for, or against Christianity, but that they were matters for scientific investigation. (Applause.)

WHAT CONSTITUTES RELIABLE EVIDENCE?

Mr. Cuthbertson seconded the vote of thanks; Dr. Davies had announced that he came there without decided opinions and he had certainly kept strongly to the terms on which he set out. Whether Spiritualism would aid the religion of the Lord Jesus Christ or not, he did not know, but he was glad that it had been the means of Mr. Hall's conversion, if the Scriptures had proved insufficient, although the Scriptures themselves said, "If they believe not Moses and the prophets, neither will they believe, though one rise from the dead." The Scriptures contained everything for the advantage of mankind, and he did not see that Spiritualism had thrown any new light on the pathway of salvation. What was the advantage of seeing a person floating in the air? What was the use of rapping noises on tables? So far as he had read holy Scripture, he did not think that such things would tend to improve spiritual life.

Dr. Crisp said that he believed Spiritualism to be an utter delusion, and he desired to bring it to a tangible proof. When the subject was first mooted in that hall, he had made an offer which he desired to repeat—namely, if any medium would come to that hall, and float in it publicly, he would give £100 to any charity they might select to receive it. He thanked Dr. Davies for his lecture, though he could not tell whether he believed in its truth, but let it not be supposed that a number of the sensible people from the parish of Chelsea believed such things.

Mr. Parkinson Ashton thought that the remarks of the last speaker reflected on the veracity of Dr. Davies and Mr. S. C. Hall, but as the one by direct statement, and the other by silent assent, stated that certain facts had been observed in Mr. Hall's drawing-room, he would assert that that meeting gave full credit to the testimony of those honourable gentlemen. (Applause.) He thought that they should accept their statement that they saw a man float round a room.

Another speaker rose momentarily and said, "If one rose from the dead," certain people "would not believe," and that (pointing at Dr. Crisp), is one of them. (Hear, hear, and uproar.)

Mr. Cox said that as Dr. Davies testified that he had been watching Spiritualism for twenty years, and testified that he had never detected any trickery, he thought him to be one of the best friends that the Spiritualists ever had.

The vote of thanks was then given by acclamation.

Dr. Davies, in conclusion, said that the wisdom of his keeping theology out of the question, had been amply illustrated in

the discussion which had taken place. He had never seen any anti-Christian effect of Spiritualism; the messages he had received by it, said that they were given to him to confirm his faith; they were given also through his wife, "because," said the intelligence, "she was the only person you would believe." (Applause.)

The meeting then broke up.

A SPECULATIVE LECTURE ON SPIRITUAL PHILOSOPHY.

SPIRITUALISM NOT A PHYSICAL SCIENCE—SPIRITUALISM AND DARWINIANISM—THE LAWS OF THE SOUL—DREAMS—CLAIRVOYANCE—TIME AND SPACE.

On Tuesday evening, last week, Mr. R. Harper lectured at the Co-operative Institute, Castle-street, Oxford-street, London, on "The Scientific Discoveries of Spiritualism." Mr. Wilson presided, and there was a good attendance.

Mr. R. Harper said that Spiritualism had been so misrepresented in the newspapers, and its lower aspects had been so much advanced by them, that of necessity his hearers, nearly all of whom derived their information on the subject from the public journals, were prejudiced against it; this was not their fault, but a matter of necessity, caused by the influences operating upon them as organic beings. He had spent fifteen years of his life in the close practical investigation of Spiritualism, and he was a medium himself. He would not adopt the usual course of advancing a multitude of facts, for they could find the facts in abundance in the spiritual periodicals, but he would speak of results. He understood the word "science" to mean "the setting forth of that which is," and there were things in nature which were not physical. Spiritualism was not, as a whole, a physical science, although some of its phenomena were recognised by the physical senses; it was at the root of all the sciences, and not only went with men while studying the sciences, but went further than they did, for it dealt with the causes of all things, and was an explication of the universe turned inside out, so was a large subject. Men had demanded that it should be investigated by the methods of physical science, but it refused to be so dealt with, but threw light upon problems which physical science could not explain; for instance, Mr. Hooker, and Professors Huxley and Tyndall, all of them at one time presidents of the British Association for the Advancement of Science, had acknowledged that physical science could not explain the phenomena of life; it could not tell the wherefore of the difference between a living and a dead man. Spiritualism taught that in mortal life men were getting ready to be born again, and were passing through another state of embryology; their mental faculties were being developed and educated because of their connection with physical substance. Spiritualism revealed that all force was of a spiritual nature at root, and was the origin of form, for only in the combination of spirit with matter was form possible, spirit being the governing power, and matter the passive substance; it showed that the form of the human skull, or any other form, was the result of spiritual forces striving to develop themselves, therefore the science of craniology was true, although at present imperfect and unreliable. Darwin had nothing towards explaining the origin of species, although he had set down a magnificent display of thought on the subject. Parents of the same mental and physical nature, surrounded age after age by the same conditions, would infallibly produce children of a like nature; something new and spiritual must be introduced into the conditions before any fresh advance is made in organic life. For instance, during specific periods in the past history of the earth, the food of certain animals became scarce; they consequently began to feed upon the young of other creatures, thus new spiritual principles entered their organisations, and an offspring somewhat changed in form and nature was the result. The soul of the creature eaten was more or less absorbed by the creature eating it, and this was a lesson for flesh-eaters; persons who ate the largest quantities of flesh were undoubtedly the grossest kinds of human beings, and the eating of animals by other animals had an effect upon the next generation by acting upon the germ, and herein was a large portion of the secret of the differentiation of organisations. Many of the most intellectual minds of the age were utterly sceptical, and did not accept the theory of the existence of spirit at all, whereas, in reality, physical substance was merely the shadow, and the spirit within gave it the qualities of length, breadth, and thickness. The soul within man was governed by laws of which physical science

knew nothing, because it had not processes of investigation applicable to the problem within its domain; among the chief of these laws were what he would call the "wisdom laws" of the human organisation; every organisation which was not growing in perfect agreement with the unperverted laws of the system of being was in a state of imperfection, and, to some extent, of suffering; and, judged by this standard, much of the wisdom of the age was downright folly. Obedience to the true laws of life would remedy all moral diseases, and secure that the vitality of one part of the organism shall not be completely under the control of the vitality of another part of the organism, but that each shall duly balance the other; when this condition of things should be realised, the nobler faculties of man would develop more rapidly, and the skulls of the men of the future would be correspondingly altered in form; this might be called "the philosophy of external conditions." External conditions had a powerful influence, and he believed in the saying of Robert Owen that "the character of a man is formed for him, and not by him;" although this statement had frightened theologians, it was strictly true, for Spiritualism brought the proof. When men unravelled the laws governing the growth of organic forms, they could so modify the conditions producing and surrounding them, that they could as absolutely regulate the growth of righteousness and virtue in a human organism, as they could regulate the growth of potatoes. The knowledge of these laws by mothers would more especially tend to regenerate the human race, for the right mothers, surrounded by the right conditions, could produce progeny of any desired pattern. Spiritualism also proved that man was now living a dual life, that he had two modes of consciousness, one of which was exerted in this world, and the other in another world; the facts proving this were piled up mountains high in the philosophy of dreaming. The emotions were strong during dreams.* Common dreams were fragmentary and difficult to be understood, but the idea that they depended upon heavy suppers was absurd; if the supper theory were true, he had the right to ask in what part of the juggled hare or the pork pie was the dream that he was falling down a precipice? He admitted that the dream was modified by suppers, because heavy suppers could derange the channel between the internal and the external consciousness; this also was the reason why dreams were not always rational. In old age, the external memory and consciousness began to fail, but the internal memory and consciousness were perfected; in fact, the man was just ready to drop off the tree like a ripe pear. Some dreams were rational. When the channel of communication between the two modes of consciousness was in good order, men had solved mathematical problems in their sleep which they had been unable to solve in their waking state. All men were mediums and in connection with the spirit world as regarded their internal consciousness. He was a writing medium, and frequently obtained through his own hand voluminous information upon subjects about which he knew nothing while in the physical world, and all men were unconsciously constantly getting their ideas from both worlds. Spirits could transfuse their consciousness into other spirits, in fact, spirits were in men just as alcohol was in whisky and formed part and parcel of the whisky, and men had already made a large number of acquaintances in the spirit world, although they were not aware of it in external life; Spiritualism could supply the proofs. Under certain conditions he was clairvoyant, and in the spirit saw men he had never met before; later on, he sometimes met them for the first time in physical life, and knew them again. He had written out conversations with the spirits of men now living in the body, and had afterwards ascertained, after making searching enquiry, that they actually held the opinions which in their names had been written out through his hand. Space and time did not exist for the spirit; they were conditions of matter, hence a communicating spirit might be, from a physical point of view, thousands of miles away from the medium or seer. To see a man spiritually was to feel the sensation of sight, and while appearing to be a yard off, the man might be on the other side of the Milky Way. The highest truth of nature which Spiritualism had demonstrated by inductive experiment, was the great doctrine of compound consciousness; this doctrine would take most of the life and soul out of the religious opinions of the time, and that within a few years; it would show the grandeur of human nature, and that more or less divinity was thus rained upon all men

* Is this so? Do not dreamers witness the most absurd things with the most perfect composure and absence of surprise, as if they had been accustomed to such anomalies from their youth upwards?—Ed.

from the Centre of Being. It showed how there could be an Almighty Being whose influence ran through all living things in all worlds, and how man could gradually develop to such an extent, that were the man of to-day to meet the man of the future, he would look up to him with worship and adoration. (Applause.)

Mr. Chant said that about thirty years ago, he lived with about a hundred people who would not acknowledge man-made time, yet by spirit influence they were always brought together when wanted, although in their occupations they were scattered miles apart. He did not know the taste of animal food himself, and was sure that the more men ate it the more animal they would be; vegetarianism tended to make a man healthy, moral, and self-composed. Under the present condition of things, the eating, drinking, and labour of human beings, was wrong, three parts of the day.

Mr. Forbes said that society stood upon such a base, that people must be either man-eaters, or men eaten, they must be either bugs or candles. Mr. Harper wished to reverse this state of things, so he had some respect for him. If every man did his duty to his neighbour, England would not now be full of drunkenness, vice, and poverty, but extreme poverty could not possibly be abolished, while the present land and currency laws were in existence. If he found that people who advocated new religious ideas were not sound upon the land question, he soon skedaddled, since they could not have much good in their midst.*

Mr. Roseworn said that he was not a Spiritualist, but a materialist who thought that Spiritualism should be impartially investigated, and not allowed to grow into a new superstition. He agreed that when better conditions surrounded men, they would have a finer body and a finer brain. Mr. Harper had doubtless read much during his life, and forgotten what he had read; how then did he know that the information written through his hand did not consist of forgotten knowledge of his own, brought forth again by material and not by spiritual action?

Mr. Milner said that there was a vast amount of reason in much which Mr. Harper had said, and he thought it natural to suppose that a central intelligence acted through all living organisms.

The Chairman said that the lecture would give them more to think about than anything they had heard in that room for a long time, for it dealt with the whole question of terrestrial existence, and he thought that Spiritualists had usually had the best of the argument in discussions with materialists, yet both Spiritualism and materialism could live in perfect harmony. Materialism came to a dead block when it reached the atom, and could not get beyond it, yet it was quite certain that there was such a thing as immateriality. Men, broadly speaking, were responsible for the circumstances surrounding them, and the reason they did not govern the circumstances, was that their early education prevented them from thinking and acting for themselves. Mr. Harper had not tried to explain how animal life began at first. He should have liked to have heard a little on that point.

Mr. Harper, in the course of his reply, said that sometimes he was awakened in the night, and made to remember some of the events of his sleep life and the process of education he was then going through in another state of consciousness. Although he had read much, communications were written through his hand on subjects of which he had never known anything; one paper thus written about organic life, was on "The Relationship of the Spiked-Back Forces;" a scientific friend had read it, and said that he would give five years of his life to be able to write an article like it, and he (Mr. Harper) was sure he had never read anything on any such subject. Clairvoyants usually described the universe as one piece, and not broken up into suns and worlds as it appeared to the physical eye; to the eye of the spirit men were simply cells of force, connected with others around them.

The meeting then broke up.

An account of the recent materialisation seance at Darlington was published in *The Darlington and Stockton Times*.

*This is rather hard upon people who are ignorant of political economy. It is no everybody who has the education of John Stuart Mill, and who knows the enormous amount of poverty caused by the artificial laws which prevent free trade in land. In America land is bought and sold like other property; in some of the States, there is no necessity to go to a lawyer to do the transferring, but it can be done in a few minutes at the cost of a few shillings. Poverty, with the ignorance, vice, and disease it engenders, must abound in this country so long as free trade in land is prohibited.—Ed.

MEETING IN MARYLEBONE ON NATIONAL ASSOCIATION.

LAST Monday night, the third and concluding meeting in connection with the Marylebone Society, to consider the question, "Is National Association beneficial to Spiritualism?" was held at 6, Blandford-street, Baker-street, London. Among those present were, Mrs. Makdougall Gregory, Mr. Peele, Mr. C. White, Mr. A. Joy, Mr. Friehold, Mr. C. Hunt, Messrs. Paul Brothers, and Mr. Whitley.

Mr. Joy argued that national organisation furnished the best method of bringing Spiritualism before the ruling section of society, and those by whom the nation was governed. Did they not care to save such people? Were they not our brothers? And would not their conversion to Spiritualism result in better government and better laws? Some were afraid of creeds creeping into an organisation, but how could an association composed of persons of all kinds of creeds form a new one, and how could there be any tyranny where every member had an equal vote? Tyranny and papal authority were much more likely to be established by giving all power and money to one individual to use as he pleases. In an organisation if any man assumed Papal authority, the others would be sure to outvote him.

Mr. Friehold repeated his statements of last week, that the circumstance that the phenomena of Spiritualism began through the mediumship of an innocent girl, was an argument against organisation, and religious organisations always did harm. Besides, he was called upon to bow down to the twenty-four rules of the National Association. It was a monstrous blunder to have those rules.

Mr. Harrison pointed out that Mr. Friehold was a member of the Marylebone Association, and was bowing down to its nine rules. Why did he do this?

Mr. Friehold replied that he thought that by paying his shilling a quarter to the Marylebone Association he should do some good.

Mr. Harrison could not see why paying fifteenpence a quarter to another association, established for the same purposes, should do harm.

After a few remarks from Mr. Whitley,

Mr. C. White said that the present was the time for real, living organisations—not whitened sepulchres—where all could meet with one accord, and share each other's burdens.

Mr. Paul could not see how there could be any two opinions about organisation being as good in Spiritualism as in everything else. The evils of disorganisation and disintegration were now visible in France, where the people were all quarrelling in sections, whereas organisation and unity had made Germany the strongest power in Europe. There was nothing evil in organisation itself, its function being to give strength; so if organisation in Spiritualism was bad, the only logical conclusion was that Spiritualism was a bad thing.

The Chairman asked Mr. Maynard to speak on the subject, and he declined.

Mr. Joy said that Mr. Friehold had simply repeated his assertions of last week, and ignored the replies which he (Mr. Joy) had made to them. The twenty-four rules contained nothing relating to conscience, but were for the good management of the Association, just as public meetings and the Marylebone Association were regulated by rules; he could not see the force of Mr. Friehold's objection to a society regulating its business by rules. Mr. Friehold had argued that Jesus Christ did not establish an organisation, but He did, for He appointed twelve Apostles. It had been said that the Association would rule people, but it did not rule anybody, and never pretended to do so.

Mr. Harrison said that he knew of no instance on record of an ecclesiastical power being founded upon vote by ballot, and that every argument which had been brought against organised friendly action, told as strongly against the Marylebone Association as any other.

Mr. Whitley said that vote by ballot was a modern thing, and had not been tested. Spiritualism in Marylebone spread more rapidly before than after organisation.

Mr. Hunt (secretary), and Mr. White, denied the latter statement, and quoted strong examples to the contrary.

The question "Will National Association benefit Spiritualism?" was then put to the vote. Ten voted that it would benefit Spiritualism, and three (Messrs. Friehold, Tilby, and Whitley) that it would not. The remaining two or three listeners present did not vote. There was thus a majority of more than three to one in favour of national organisation.

The meeting then broke up.

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.]

A PUBLIC BUILDING FOR SPIRITUALISTS.

SIR,—Perhaps I may be allowed to add to the information furnished by Mr. E. T. Bennett's circular about our offices guarantee fund, that some (very moderate) charge would generally, if not always, be made for the use of the *seance* rooms, whether by members of the Association or other persons, which rooms might also, perhaps sometimes, be let for their spiritual purposes. That if we obtained a sufficient guarantee to justify us in taking a Hall for *soirees* and meetings, a charge would also be made for this, whether used by our Association or others; and that we calculate on being able to let such a hall for various purposes, whenever not required by ourselves; the terms varying according to circumstances, a minimum being charged when it was let for purposes connected with Spiritualism. We should also probably be able to let permanently any portion of the building which might not be required for the immediate purposes of the Association. The manager, or an assistant, would, if possible reside on the premises, and a proportionate deduction be made from his salary. The basement might perhaps be let as a shop, or in some other remunerative way, and with which business the Association would of course have no connection whatever. A portion of the manager's salary would also be paid to him by the Association for performing the duties of assistant secretary, say £50 per annum.

All these items, as well as a due proportion of the receipts from the reading-room and library, already referred to by Mr. Bennett, would go to relieve the guarantee fund, a very small portion of which would therefore probably be required, even for the first year, which will naturally be our worst one. I may perhaps be allowed to repeat Mr. Bennett's statement that if the institution should "prove self-supporting, the guarantors will not be called on for their contributions."

17th Oct., 1874.

ALGERNON JOY.

SCIENTIFIC MATERIALISM.

SIR,—I think that I have a claim to protest against the statements of Mr. John T. Markley, who attributes the increase of crimes of violence in America, and other evils that are gross and debasing, to the prevalence of the positive or materialistic views of the age. I claim this privilege of protest, because the opinions referred to, as expressed by the President of the British Association for the Advancement of Science, were plainly set before the world by Miss Martineau herself more than twenty years ago, in letters that were referred to in your journal with respect not long since.

There are dull and bigoted Materialists, as well as dull and bigoted Spiritualists, but sensible men know that it matters little what you term the substance of nature, so long as you refer all phenomena to that source. Dr. Tyndall says that matter is at bottom mystical and transcendental; Spiritualists say that it is at bottom spiritual, which inner nature becomes personified in the soul. Then where is the difference? What is the quarrel about? I really do not see, since spirits are referred to nature and to scientific investigation. Spiritualists, like Materialists so-called, may believe in a God or they may not. The belief in spirits does not alter that question in the least, because for the most part both parties deny that the Bible is a divine revelation or the word of God. Spiritualism, as well as Materialism, refers all to nature, however that nature came to be what it is, or whether it always was what it is or not. The question of "origin" is an open question to both.

Now, since Spiritualism is making such prodigious progress in America, may we not just as well attribute "the fearful increase of crimes of violence" to that source? But it would be very wrong to do so. The evils referred to have no connection with philosophical or spiritualistic opinion, but must be referred to very different causes, which will, I fear, be in operation for some time yet to come. Nature must be studied as a whole, and we must avoid unnatural abstractions, and the despotism of words, representing the notions of ignorant times. When we see an egg produce a bird with feathers and features precisely resembling its parent, and see it moult its feathers and produce them again similar in every speck or shade of colouring, does it matter whether so wonderful an effect be called physical or spiritual? Or shall

we speak of it as something transcending conception? The production of wonder of the mind is little different, and no wise man will set limits to the power and possibilities of nature—by nature we mean the substance of nature, or the thing or entity of which it is composed—and the difficulty about thought and feeling is not as to the substance, but that such a fact should occur from a source that is not thought or sensibility, as light and heat from a cold black mass. The whole nature of an animated being is a perpetual animal magnetic process, that is in every respect the investing of the new matter with the characteristics and acquirements of the old, just as with the feathers of the bird referred to; the mental functions and facts are transferred on and on just like all the rest. Mrs. Tappan might have learnt this from my "Letters," had she trusted more to learning than to her inspirations. What occurs in man occurs to his horse and to his faithful dog, whose faith is transferred on and on to the fresh matter, and it is precisely the same with the vegetable world. I mean this investing process, or infection of qualities. The fact is most wonderful, no doubt, but are we to learn or to limit nature to our powers of conception? If the latter, we must fundamentally deprive it of all limits, since fundamentally all we can know is, that we know nothing. But this we may know, because the fact may be observed, that good men may be found in all countries and under every religion, and with no religion at all. Beliefs are not so potent on character and conduct as Mr. Markley supposes; morality and true spirituality are quite separable from religious beliefs. "Believe and be saved," was all very well, but it was followed by, "Have you faith that shall not only move tables but move mountains, and have not charity, and it shall avail nothing." But enough; Mr. Markley's statement is, I say, most slanderous, most unjust, and most untrue, and it is not a healthy state of things when men try to exalt themselves or their cause by pulling others down, or by misrepresentation.

HENRY G. ATKINSON, F.G.S.

Boulogne-sur-Mer.

[Mr. Markley's remarks do not appear to us to refer to scientific materialism which may be combined with the highest spirituality of thought—for there is more spirituality in Professor Tyndall than in many theologians—but to materialism in the sense of sensuality and excess of love of physical pleasures.—Ed.]

HISTORY OF SPIRITUALISM IN CLERKENWELL.

SIR,—I have twice seen reports in *The Spiritualist* of statements made by Mr. Charles Frost, to the effect that he was "the founder of the St. John's Association." This is inaccurate. He was not the founder, nor has he at any time had anything to do with the management of that Association. The other statements he is reported to have made at the meeting of the Marylebone Association on the 7th inst., namely, that he was "the first medium publicly entranced in connection with it" (the St. John's Association), and that it has "just died because men began to manage it by the use of their own brains instead of acting under the guidance of the spirits" are equally unreliable.

I send you the following particulars of the early history of Spiritualism in Clerkenwell and East London, and of the origin of the St. John's Association, as I have not seen any similar record in print, and trust therefore it may of interest.

As early as 1855, *seances* were held at the Star Coffee-house, Golden-lane, and at the Cannon Coffee-house, Old-street, the principal person connected with them being Mr. E. L. Blackwell, and the attendants being chiefly members of the Phoenix Friendly Society, with which Mr. Blackwell was connected. These meetings were brought about through curiosity excited by some lectures by a Mr. Hardinge, a herbalist, then of the City-road. These meetings dropped, but in 1859 Mr. W. Cresswell had a conversation with Mr. Blackwell which led to the revival of the *seances* in that year, at Finsbury Hall, Bunhill-row, of which Mr. Blackwell was proprietor. Mr. Cresswell became convinced of the genuineness of the phenomena, and the meetings were from that time under his management. No rent was paid for the use of the hall and no charge made for admission to the meetings—nor was there any organised society. The room being free to any one, several persons attended merely out of curiosity and to have some fun; consequently many of the meetings were very boisterous. There were some very good physical manifestations however, and also trance-speaking, and many remarkable tests were given.

In the spring of 1860 Finsbury Hall was burnt down, but was rebuilt, and the *seances* resumed in the latter part of the same year, but under different conditions. Most of the members being satisfied of the spiritual origin of the phenomena,

thought the matter demanded more serious attention. A room was therefore now rented, and one penny per week paid by the regular attendants, the object being to have the right of refusing to admit strangers. The *seances* were opened by singing, reading from the Bible, and prayer; Mr. J. Davis and Mr. H. Woolnough, who did much for the St. John's Association some years later, were at this time developed as mediums. The meetings becoming unruly by reason of strong physical manifestations of a low type, they were discontinued in 1861. They were, however, revived the same year at the Alliance Hall, in Old-street, where *seances* were held on Sunday and Friday evenings, the members taking the name of the "Christian Spiritual Enquirers," with Mr. Cresswell as secretary. Here the meetings were carried on for three years. Commencing from 1861 meetings were also held on Sunday evenings at St. John's Hall, Corporation-row, at an earlier hour than those at the Alliance Hall. These were much interrupted by annoyances from persons outside, squibs and fireworks being employed on some occasions to disturb the sitters. After the discontinuance of the *seances* at these halls, the meetings were carried on for some years at private houses, circles being held at Mr. Cresswell's, Mrs. Main's, Mr. O'Brien's, in Lincoln's-inn-fields, Mr. Steele's, 36, Great Sutton-street, Mr. Thurgood's, Remington-street, and at other places. Later on the principal members of these circles met together to form a society, the result being the East London Association of Spiritualists, which was inaugurated on the 8th July, 1868, and of which Mr. Cresswell was secretary. Several public lectures were delivered under the auspices of this Association at the Stepney Temperance Hall, Mile-end-road, three of them being generously given by Mrs. Emma Hardinge. The last meeting of this society was held on the 7th December, 1869. Doubtless its short life may be attributed to the fact that the centre of its operations was so far removed from the old places of meeting. At any rate it did receive much support from the better part of the old Spiritualists who had been previously associated with Mr. Cresswell, and who were now attending the circles at Mr. Thurgood's and Mr. Steele's. Such was the press for admission to these circles that it was decided to again form a society in Clerkenwell. This was done, and thus, in May, 1869, the St. John's Association came into existence with meetings at St. John's Hall, many of its first members being some of those who used to meet at that place eight years before as the "Christian Spiritual Enquirers." I regret that since the decease of the first East London Association, Mr. Cresswell, who did so much good earlier in our movement, has taken no active part in the work of Spiritualism.

Lately one or two societies have been started in East London, but have been short-lived. The best and most permanent work has been that accomplished by Mr. Cogman, who is deserving the best support of East-end Spiritualists. Many persons connected with the early meetings I have spoken of remember Mr. Cogman as a lecturer on phrenology and mesmerism, and a total sceptic as to matters spiritual. I believe it was not till 1867 or 1868 that he became convinced of the truth of Spiritualism. I may mention, in concluding this sketch, that at the time that the *seances* were held at the Alliance Hall, Mr. Barber, now the president of the St. John's Association, used to occasionally attend, and Mr. Cresswell says he was the most liberal as regards his purse of any of their visitors. At that time Mr. Barber was an Atheist, and he is one of several who have been brought from Atheism to Spiritualism by the instrumentality of the St. John's Association. R. PEARCE.
Wood-green, Oct. 19th, 1874.

ANCIENT EGYPTIAN SPIRITUALISM.

SIR,—I regret to say that the engraved wood-block of a mummy intended as an illustration to *The Doctrine of Immortality among the Ancient Egyptians*, sent from Smyrna by M. Constant, has miscarried in its transmission through the post.

The delay consequent on making the necessary inquiries as to its fate has alone prevented me from sending you the remainder of the "Study" for publication.

The insertion of these few lines will account to your readers and to M. Constant for the non-appearance of the second part of his able and interesting paper. EMILY KISLINGBURY.

The Progressive Spiritualist, Melbourne, has published an account of the first National Association *soiree*, at Cleveland Hall, London, and speaks of it as a great success.

SUNDAY LECTURES IN BRIGHTON.—Last Sunday evening Mrs. Cora L. V. Tappan delivered the last of her series of inspirational lectures in Brighton, at the Grand Concert Hall, in the presence of a very large auditory. The subject chosen for her was "The Judgement Day." The gist of her argument was that the consciences of men are continually judging them, and that the fires wherewith they are purified are spiritual, ever searching into man's nature, striving to separate the gold from the dross.

METROPOLITAN SUNDAY LECTURES.—Next Sunday evening Mrs. Tappan will recommence her inspirational lectures in London, at the Cavendish Rooms, Mortimer-street, Regent-street, and it is to be hoped there will be a good attendance. On the same evening Miss Tredwell, a new medium, will lecture at the Cleveland Hall, and Mrs. Bullock will deliver a trance address at the Goswell Hall. A meeting will also be held at the Doughty Hall, and Mr. Cogman will give a trance discourse at 15, St. Peter's-road, Mile-end.

SPIRITUALISM IN GERMANY.—M. Aksakof, of St. Petersburg, who has been travelling for some months in the interior of Russia, writes to us that he discovers, as the result of his literary efforts to disseminate a knowledge of Spiritualism in Germany, that the Germans, as a rule, are bitterly opposed to the whole subject. In England there is a dead weight of apathy regarding Spiritualism rather than venomous opposition. Mr. Reimers, of Manchester, has begun to contribute to *Psychic Studies*, M. Aksakof's journal in Leipzig.

ANSWERS TO CORRESPONDENTS.

T.—Barrow-in-Furness: Your last letter has been overlooked, but we hope to get it in next week.

THE resignation of Mr. C. W. Pearce was not accepted at the last meeting of the Council of the National Association, but the matter was deferred, for his reconsideration.

Nos. 1, 6, 21, 22, 24, and 25, of the first volume of *The Spiritualist*, are now out of print, and can be obtained only by ordering complete sets. About 300 odd copies in all, of the rest of the 28 numbers of the first volume, may be had at 10s. per hundred. They are full of valuable information and articles by standard contributors; moreover, in a few years' time, single copies of the early large-sized numbers of *The Spiritualist*, will be somewhat scarce curiosities, since the movement is spreading so rapidly.

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

SPIRITUALISM deserves investigation because within the last twenty years it has found its way into all the civilised countries on the globe; it has also a literature of thousands of volumes and not a few periodicals.

The London Dialectical Society, Adam-street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th January, 1869, as follows:—

"H. G. Atkinson, Esq., F.G.S., G. Wheatley Bennett, Esq.; J. S. Bergheim, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Camerou, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D. D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volkman, Esq.; Horace S. Yeomans, Esq.

"Professor Huxley and Mr. George Henry Lewes, to be invited to co-operate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq."

After inquiring into the subject for two years, the Committee issued its report, which, with the evidence, forms a bulky volume, published by Messrs. Longmans. Among other things this Committee reported:—

"1. That sounds of a very varied character apparently proceeding from articles of furniture, the floor and walls or the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

"3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications.

One of the sub-committees of the Dialectical Society reported:—

"Your committee studiously avoided the employment of professional or paid mediums. All were members of the committee, persons of social position, of unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture."

HOW TO FORM SPIRIT CIRCLES.

INQUIRERS into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in slugging, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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The Stomach—Man a Plant—The Internal Sun—Man a Microcosm—Caloric—Arterial Combustion—Temperature of the Body—The Nervous System a Source of Heat—Nerve Force—Difference between the Ganglionic and the Cerebral and Cerebro-Spinal Nerves—Office of the Ganglia and the Cerebellum—Nature of the *Vis Nervosa*—The Soul Force.

CHAPTER III.—ON THE NATURE AND CURE OF DISEASE.

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